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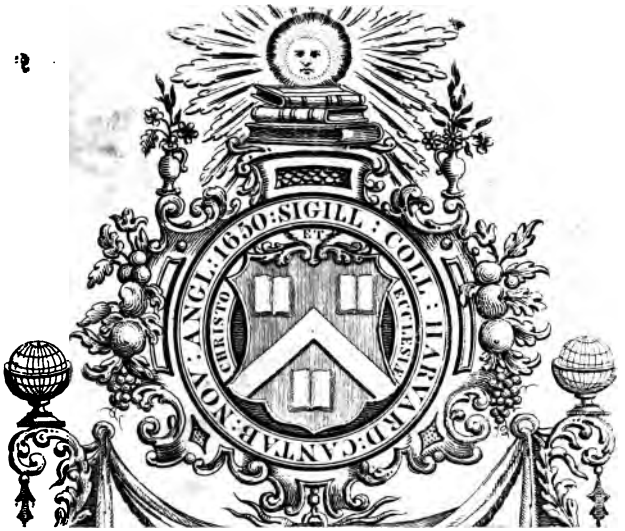

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A

BRIEF ACCOUNT

OF THE

RISE, PROGRESS AND PRESENT STATE

Princeton, N. J.

OF THE

—THEOLOGICAL SEMINARY

OF THE

PRESBYTERIAN CHURCH

IN THE UNITED STATES

At Princeton;

INCLUDING THE CONSTITUTION

OF THE SAID

SEMINARY;

A CATALOGUE OF THOSE WHO HAVE BEEN MEMBERS,

AND

A List of the present Officers and Students.

PHILADELPHIA:

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A

BRIEF ACCOUNT

OF THE

THEOLOGICAL SEMINARY, &c.

CHAPTER I.

The Rise and Establishment of the Seminary.

The importance of the union of piety and learning in the Holy Ministry, is one of those radical principles of ecclesiastical wisdom, which the experience of ages has served more and more to confirm. If the *priests' lips were* of old *to keep knowledge;* if the Ministers of the Gospel are bound to *feed the people with knowledge and with understanding;* then nothing can be plainer than that ignorance, or small and indigested knowledge is, next to the want of piety, one of the most serious defects in a candidate for the sacred office. It is equally plain, that if this great concern be properly directed, especially if it be directed with order and uniformity, it must be attended to by the Church herself. That which is left to individual enterprize and caprice, may sometimes be well managed, but will seldom be managed in any two

cases alike. Besides, unless the Church take this matter into her own hands, she can not inspect and control the education which her candidates for the holy ministry receive. Her most precious fountains may be poisoned without her being able to apply an effectual remedy. No Church, therefore, which neglects the proper education of her Ministers, can be considered as faithful, either to her own most vital interests, or to the honour of her divine Head and Lord.

Impressed with these solemn convictions, a number of the Ministers and other members of the Presbyterian Church, long before the establishment of their Seminary, deeply lamented the want of such an Institution, and saw with much pain the extreme disadvantages under which their candidates for the ministry laboured, in pursuing their theological studies. They saw young men, with very small previous acquirements in literature and science, after devoting only twelve or eighteen months, and in some instances, much less, to the study of Theology; and even for that short time, almost wholly without suitable helps, taking on themselves the most weighty and responsible of all offices.

They saw, at the same time, the "Reformed Dutch Church," the "Associate Reformed Church," and the descendants of the venerable Puritans in New-England, all going before them in an honourable and successful career of exertion, to remove these disadvantages and to establish Seminaries for the instruction of their candi

dates for the ministry: and they perceived, that, unless the Presbyterian Church should imitate their example, while other denominations rose and flourished, and became the means of extensive blessings to their country, she must inevitably decline, and fall into a state discouraging weakness, inferiority, and comparative uselessness.

Accordingly, after long waiting, and after much counsel and prayer, the proposal to establish a Theological Seminary for the Presbyterian Church, was first introduced into the General Assembly, during the sessions of that body in May, A. D. 1809. It was introduced in form of an overture or proposal from the Presbytery of *Philadelphia.* This overture was so far countenanced by the Assembly as to be referred to a select committee, who, after due deliberation on the subject, brought in the following Report, which, being read, was adopted, and became the act of the Assembly, in the following words; viz.

" The Committee appointed on the subject of a Theological School, overtured from the Presbytery of *Philadelphia*, report,

" That three modes of compassing this important object have presented themselves to their consideration.

" The *first* is, to establish *One great School*, in some convenient place near the centre of the bounds of our church.

" The *second* is, to establish *two such* Schools, in such

places as may best accommodate the northern and southern division of the Church.

" The *third* is, to establish such a School within the bounds of *each of the Synods.* In this case, your Committee suggest the propriety of leaving it to each Synod to direct the mode of forming the School, and the place where it shall be established.

" The *advantages* attending the *first* of the proposed modes, are, that it would be furnished with *larger funds*, and therefore, with a *more extensive library* and a *greater number of Professors.* The system of education pursued in it would therefore be more extensive, and more perfect: the youth educated in it would also become more united in the same views, and contract an early and lasting friendship for each other; circumstances which would not fail of promoting harmony and prosperity in the church. The *disadvantages* attending this mode would be, principally, those derived from the distance of its position from the extremities of the Presbyterian bounds.

" The *advantages* attending the *second* of the proposed modes and the *disadvantages*, will readily suggest themselves, from a comparison of this with the other two.

" The *advantages* which would attend the *third*, to wit, the establishment of theological Schools by the respective Synods, would be the following. The local situation of the respective Schools would be peculiarly convenient for the several parts of a country so extensive, as that for the benefit of which they were designed.

The inhabitants having the Seminaries brought near to them would feel a peculiar interest in their prosperity, and may be rationally expected to contribute much more liberally than to any single School or even to two.—The Synods, also, having the immediate care of them, and directing, either in person or by delegation, all their concerns, would feel a similar interest and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the wishes and interests of the several parts of the Church immediately under their direction. Greater efforts, therefore, may be expected from ministers and people, to promote the prosperity of these Schools, than of any other. The *disadvantages* of this mode would be, the *inferiority of the funds*; a *smaller number of Professors;* a *smaller Library*, and a more *limited system of education* in each. The students, also, as now, would be *strangers to each other.*

" Should the last of these modes be adopted, your committee are of the opinion, that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective Synods. If either of the first, the whole should be subject to the control of the General Assembly.

" Your committee also suggest, that, in the former of these cases, the funds for each School should be raised within the bounds of the Synod within which it was stationed. In the latter, they should be collected from the whole body of the Church.

" Your committee, therefore, submit the following resolution, to wit:

" Resolved, that the above Plans be submitted to all the Presbyteries within the bounds of the General Assembly, for their consideration; and that they be careful to send up to the next Assembly, at their Sessions in May, 1810, their opinions on the subject."

Agreeably to this Resolution, the three alternate plans which it contemplates, were sent down to all the Presbyteries, to be considered and decided upon by them.

At the meeting of the next General Assembly, in May, 1810, the Presbyteries were called upon to state what they had respectively done with respect to the recommendation of the last Assembly, relative to the establishment of a Theological School. The reports from the several Presbyteries on this subject, having been read, were referred to a select Committee to consider and report on the same. This committee made a report which being read and amended, was adopted, as follows, viz.

" The Committee, after maturely deliberating on the subject committed to them, submit to the Assembly the following results.

I. " It is evident, that not only a majority of the Presbyteries which have reported on this subject, but also a majority of all the Presbyteries under the care of this Assembly, have expressed a decided opinion in favour of the establishment of a Theological School or Schools in our Church.

II. "It appears to the Committee, that although according to the statement already reported to the Assembly, there is an *equal number* of Presbyteries in favour of the *first* plan which contemplates a single School for the whole Church; and in favour of the *third* plan, which contemplates the erection of a School in each Synod; yet, as several of the objections made to the first plan, are founded entirely on misconception,* and will be completely obviated by developing the details of that plan; it seems fairly to follow that there is a greater amount of Presbyterial suffrage in favour of a single School, than of any other plan.

III. "Under these circumstances, the Committee are of opinion, that, as much light has been obtained, from the reports of Presbyteries, on this subject, as would be likely to result from a renewal of the reference; that no advantage will probably arise from further delay in this important concern; but, on the contrary, much serious in-

* Some of the Presbyteries objected to a single Theological Seminary, for the whole Church, because they apprehended that, if this plan were adopted, every Presbytery would become thereby *bound* to send *all* their candidates to study in it, however inconvenient or expensive it might be. Others were fearful, that the Professors, in such a Seminary, if they were not formally empowered to *license* candidates to preach the Gospel, might be clothed with powers out of which such an abuse would naturally grow, thereby endangering both the purity and peace of the Church, and giving to a few men very dangerous influence. It was for the purpose of obviating these, and other objections to a single Seminary, that the *sixth*, *seventh* and *eighth* Resolutions, in a subsequent page, were adopted by the General Assembly.

convenience and evil; that the present General Assembly is bound to attempt to carry into execution some one of the plans proposed; and that the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favour, ought, of course, to be adopted.

IV. "Your Committee, therefore, recommend, that the present General Assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible; and, for this purpose they recommended to the Assembly the adoption of the following Resolutions, viz.—

Resolved 1. "That the state of our Churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand, that the collected wisdom, piety and zeal of the Presbyterian Church, be, without delay, called into action, for furnishing the Church with a larger supply of able and faithful ministers.

2. "That the General Assembly will, in the name of the great Head of the Church, immediately attempt to establish a Seminary for securing to candidates for the ministry more extensive and efficient theological instruction, than they have heretofore enjoyed. The local situation of this Seminary is hereafter to be determined.

3. "That in this Seminary, when completely organized, there shall be, at least, three Professors; who shall

be elected by and hold their offices during the pleasure of the General Assembly; and who shall give a regular course of instruction in Divinity, in Oriental and Biblical Literature, and in Ecclesiastical History and Church Government, and on such other subjects as may be deemed necessary. It being, however, understood, that, until sufficient funds can be obtained for the complete organization and support of the proposed Seminary, a smaller number of Professors than three may be appointed to commence the business of instruction.

4. "That exertions be made to provide such an amount of funds for this Seminary, as will enable its conductors to afford gratuitous instruction, and, where it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

5. "That the Rev. Doctors Green, Woodhull, Romeyn and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a Plan of a Theological Seminary; embracing in detail the fundamental principles of the Institution, together with regulations for guiding the conduct of the Instructors and the Students; and prescribing the best mode of visiting, controlling, and supporting the whole system. This plan to be reported to the next General Assembly.

6. "That, as filling the Church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to

God and his people ; so the General Assembly think it their duty to state, that, in establishing a Seminary for training up Ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the Churches under their care, that in forming, and carrying into execution the plan of the proposed Seminary, it will be their endeavour to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning: and to train up persons for the ministry, who shall be lovers, as well as defenders of the truth as it is in Jesus; friends of revivals of religion; and a blessing to the church of God.

7. "That as the Constitution of our Church guarantees to every Presbytery the right of judging of its own candidates for Licensure and Ordination; so the Assembly think it proper to state, most explicitly, that every Presbytery and Synod, will, of course, be at full liberty, to countenance the proposed plan or not, at pleasure; and to send their students to the projected Seminary, or keep them, as heretofore, within their own bounds, as they may think most conducive to the prosperity of the Church.

8. "That the Professors in the Seminary shall not, in any case, be considered as having a right to license candidates to preach the Gospel; but that all such candidates shall be remitted to their respective Presbyteries to be licensed, as heretofore."

During the Sessions of the next General Assembly, A. D. 1811, the Committee appointed to draft a PLAN FOR A THEOLOGICAL SEMINARY, made their Report, which having been read and amended, was adopted as follows:

PLAN

OF THE

THEOLOGICAL SEMINARY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

INTRODUCTION.*

INASMUCH as the obtaining of salvation through Jesus Christ our Lord, to the glory of the eternal God, is the chief object which claims the attention of man; and considering, that in the attainment of this object the dispensation of the Gospel is principally instrumental; it is manifestly of the highest importance, that the best means be used to insure the faithful preaching of the Gospel, and the pure administration of all its ordinances. With this view, therefore, institutions for the education of youth intended for the holy ministry, have been esta-

* The Plan, as here given, includes all the *amendments* which have been made in it, by successive Assemblies, from 1811, to the date of the present publication.

blished in all Christian countries, and have been found, by long experience, most eminently conducive to the prosperity of the Church. Hence the founders of the Presbyterian Church in the United States of America, did, from its very origin, exert themselves with peculiar zeal to establish and endow colleges, academies, and schools, for the education of youth for the Gospel ministry. So rapid, however, has been the extension of this Church, and so disproportionate, of late, has been the number of ministers educated, to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and affectingly demanded. Circumstances also do imperiously dictate, not only that the labourers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they have ordinarily been for the arduous work to which they must be called. Influenced by the views and considerations now recited, the General Assembly, after mature deliberation, have resolved, in reliance on the patronage and blessing of the Great Head of the Church, to establish a new Institution, consecrated solely to the education of men for the Gospel ministry, and to be denominated, *The Theological Seminary of the Presbyterian Church in the United States of America.* And to the intent that the true design of the founders of this institution may be known to the public, both now and in time to come, and especially that this design may, at all times, be dis-

tinctly viewed, and sacredly regarded, both by the teachers and the pupils of the Seminary, it is judged proper to make a summary and explicit statement of it.

It is to form men for the Gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not to be ashamed*; being qualified *rightly to divide the word of truth.*

It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning: believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and re-

gulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the Church, men who shall be able to defend her faith against infidels, and her doctrines against heretics.

It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

It is to promote harmony and unity of sentiment among the ministers of our Church, by educating a large body of them under the same teachers, and in the same course of study.

It is to lay the foundation of early and lasting friendships, productive of confidence and mutual assistance in after-life among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches, and publications advantageous to religion.

It is to preserve the unity of our Church, by educating her ministers in an enlightened attachment, not only to the same doctrines, but to the same plan of government.

It is to bring to the service of the Church genius and talent, when united with piety, however poor or obscure may be their possessor, by furnishing, as far as possible,

the means of education and support, without expense to the student.

It is to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

It is, finally, to endeavour to raise up a succession of men, at once *qualified for* and thoroughly *devoted to* the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.

ARTICLE I.

Of the General Assembly.

Sect. 1. As this institution derives its origin from the General Assembly, so that body is to be considered at all times as its patron, and the fountain of its powers. The Assembly shall, accordingly, ultimately sanction all its laws, direct its instructions, and appoint its principal officers.

Sect. 2. The General Assembly shall choose a Board of Directors, consisting of twenty-one ministers, and nine ruling elders, by whom the Seminary shall be inspected and conducted. Of this number, one third, or seven ministers and three elders, shall be chosen annually; to continue in office three years. And if any vacancy shall occur in the Board, by death, resignation, or incapacity to serve, the Assembly may annually fill up such vacancies.

Sect. 3. All professors of the Seminary shall be appointed by the Assembly. But in cases of necessity, the Board of Directors may employ a suitable person to perform the duties of a professor, till a meeting of the Assembly shall take place.

Sect. 4. The General Assembly shall, at all times, have the power of adding to the Constitutional Articles of the Seminary, and of abrogating, altering, or amending them; but, in the exercise of this power, the contemplated additions, abrogations, alterations, or amendments, shall, in every case, be proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by a unanimous vote.

ARTICLE II.

Of the Board of Directors.

Sect. 1. The Board of Directors shall meet statedly, twice in each year; once in the Spring and once in the

Fall, and oftener on their own adjournments, if they shall judge it expedient. Nine members of the Board shall be a quorum; provided always, that of this number, five, at least, be ministers of the Gospel, and the President, or, in case of his absence, one of the Vice-Presidents, be one.

Sect. 2. The Board shall choose, out of their own number, a President, two Vice-Presidents, and a Secretary. In the absence of the President and Vice-Presidents, the Senior member present shall preside.

Sect. 3. The President of the Board, or in the event of his death, absence, or inability to act, the first Vice-President shall, at the request of any three members, expressed to him in writing, call a special meeting of the Board of Directors, by a circular letter addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least twenty days before the time of said meeting.

Sect. 4. The secretary of the board shall keep accurate records of all the proceedings of the directors; and it shall be his duty to lay these records, or a faithful trancript of the same, before the General Assembly, annually, for the unrestrained inspection of all the members.

Sect. 5. Every meeting of the board of directors shall be opened and closed with prayer.

Sect. 6. The board of directors may make rules and regulations for the performance of the duties assigned them, or for the preservation of order, not inconsistent with the prescriptions of this plan, or the orders of the General Assembly.

Sect. 7. At the commencement of each stated spring meeting, the whole plan of the Seminary shall be distinctly read before the board of directors.

Sect. 8. The board shall direct the professors of the Seminary, in regard to the subjects and topics on which they are severally to give instructions to the pupils, so far as the same shall not be prescribed by this plan, or by the orders of the General Assembly.

Sect. 9. It shall be the duty of the board of directors to inaugurate the professors of the Seminary, and to direct what forms shall be used, and what services performed, on such occasions.

Sect. 10. Every director, previously to his taking his seat as a member of the board, shall solemnly subscribe the following formula, viz.—"Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and of this board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary.

Sect. 11. The board of directors shall inspect the fidelity of the professors, especially in regard to the doc-

trines actually taught; and if, after due inquiry and examination, they shall judge that any professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the General Assembly. Or if the longer continuance of a professor be judged highly dangerous, the directors may immediately suspend him, and appoint another in his place, till the whole business can be reported, and submitted to the Assembly.

Sect. 12. It shall be the duty of the board of directors to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavour to promote all its interests.

Sect. 13. The board of directors shall make, in writing, a detailed and faithful report of the state of the Seminary, to every General Assembly; and they may, at the same time, recommend such measures for the advantage of the Seminary, as to them may appear proper.

Sect. 14. At every stated meeting of the board of directors, unless particular circumstances render it inexpedient, there shall be at least one sermon delivered in the presence of the board, the professors, and students, by a director or directors previously appointed for the purpose.

ARTICLE III.

Of the Professors.

Sect. 1. The number of the professors in the Seminary shall be increased or diminished, as the Assembly may, from time to time, direct. But when the Seminary shall be completely organized, there shall not be less than three professors; one of Didactic and Polemic Divinity; one of Oriental and Biblical Literature; and one of Ecclesiastical History and Church Government.

Sect. 2. No person shall be inducted into the office of professor of divinity, but an ordained minister of the Gospel.

Sect. 3. Every person elected to a professorship, in this Seminary, shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz.—"In the presence of God and the directors of this Seminary, I do solemnly, and *ex animo* adopt, receive, and subscribe the Confession of Faith, and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or, as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly, *ex animo*,

profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage, not to inculcate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith or Catechisms; nor to oppose any of the fundamental principles of Presbyterian Church Government, while I shall continue a professor in this Seminary."

Sect. 4. The salaries of the professors shall be recommended by the directors; but they shall be fixed only by a vote of the General Assembly.

Sect. 5. The professors may accompany their lectures and recitations with prayer, as frequently as they may judge proper, in addition to those daily seasons of prayer in which all the students will unite.

Sect. 6. Each professor shall lay before the board of directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss, in conducting the studies of the youth that shall come under his care: and in this system he shall make such alterations or additions as the board shall direct; so that, eventually, the whole course through which the pupils shall be carried, shall be no other than that which the board of directors shall have approved and sanctioned, conformably to Sect. 8. Art. II. And as often as any professor shall think that variations and

additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the board of directors, for their approbation or rejection.

Sect. 7. Every professor shall, if practicable, have at least one lecture or recitation every day, on which the pupils, in his branch of instruction shall be bound to attend; and on which the other pupils of the Seminary shall attend as often, and in such manner, as may be directed by the majority of the board of directors.

Sect. 8. Any professor intending to resign his office, shall give six months notice of such intention to the board of directors.

Sect. 9. The professors of the Institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the professor of didactic and polemic divinity shall preside, if he be present. If he be absent, a president shall be chosen pro tempore. The faculty shall choose a clerk, and keep accurate records of all their proceedings; which records shall be laid before the directors at every meeting of the board. The president of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the faculty, regularly convened, shall be determined the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion, and to afford to the pupils

the best opportunities of improvement. The faculty shall attend to, and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty, (not inconsistent with any provision in the plan of the Seminary, nor with any order of the board of directors,) to which the students shall be subjected, and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which, and the person or persons, of their own number, by whom, the exercises of devotion shall be conducted.

Sect 10. The faculty shall be empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments; immoral or disorderly in his conduct; or who may be, in their opinion, on any account whatsoever, a dangerous, or unprofitable member of the Institution.

Sect. 11. Each member of the faculty shall have an equal vote.

Sect. 12. It shall be the duty of the professors; under the direction of the board of directors, to supply the pupils of the Institution with the preaching of the Gospel, and the administration of the Sacraments of the Christian Church; if this supply shall not, in the judgment of the directors, be satisfactorily furnished by a Church or Churches in the place where the Institution shall be established.

ARTICLE. IV.

Of Study and Attainments.

As the particular course of study pursued in any Institution will, and perhaps ought to be modified in a considerable degree, by the views and habits of the teachers; and ought, moreover, to be varied, altered, or extended, as experience may suggest improvements; it is judged proper to specify, not so precisely the course of study, as the attainments which must be made. Therefore,

Sect. 1. Every student, at the close of his course, must have made the following attainments, viz. He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate Scripture. He must have an acquaintance with ancient geography, and with oriental customs, which throw light on the sacred records.—Thus he will have laid the foundation for becoming a sound biblical critic.

He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy.—Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent, and abundant quotation of Scripture texts for that purpose. He must have studied, carefully and correctly, Natural, Didactic, Polemic, and Casuistic Theology. He must have a considerable acquaintance with General History and Chronology, and a particular acquaintance with the history of the Christian Church.—Thus he will be preparing to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care.—Thus he will be prepared to become a useful preacher, and a faithful pastor.

He must have studied attentively the form of Church Government authorized by the Scriptures, and the administration of it as it has taken place in Protestant Churches.—Thus he will be qualified to exercise discipline, and to take part in the government of the Church in all its judicatories.

Sect. 2. The period of continuance in the Theologi-

cal Seminary shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary, and enjoy the course of instruction for a shorter time than three years, provided they in all other respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the professors.

Sect. 3. There shall be an examination of all the pupils in the Seminary, at every stated meeting of the Board of Directors. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. All examinations shall be conducted by the Professors, in the presence of the Directors, or a Committee of them. Every Director present shall be at liberty, during the progress of any examination, or after the same shall have been closed by the Professors, to put to any pupil such questions as he shall deem proper. Every pupil that shall have passed his final examination to the satisfaction of the Directors present, shall receive a certificate of the same, signed by the Professors, with which he shall be remitted to the Presbytery under whose care he is placed, to be disposed of as such Presbytery shall direct. Those who do not pass a satisfactory examination, shall remain a longer space in the Seminary.

Sect. 4. It shall be the object of the professors to make such arrangements in the instruction of their pupils, as shall be best adapted to enable them, in the space of

three years, to be examined with advantage on the subjects specified in this article.

ARTICLE V.

Of Devotion, and Improvement in Practical Piety.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.

Sect. 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation, and self-recollection and examination; in reading the holy Scriptures, solely with a view to a personal and practical ap-

plication of the passage read, to his own heart, character, and circumstances; and in humble, fervent prayer and praise to God in secret.

The whole of every Lord's day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with devotion, or the religion of the heart, are on that day to be forborne. The books to be read are to be of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the professors and directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Sect. 2. If any student shall exhibit, in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the professor who may observe it, to admonish him tenderly and faithfully in private, and endeavour to engage him to a more holy temper, and a more exemplary deportment.

Sect. 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Sect. 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations, by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.

ARTICLE VI.

Of the Students.

Section 1. Every student, applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular Church: that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

Sect. 2. The first six months of every student in the Seminary shall be considered as probationary; and if, at the end of this period, any student shall appear to the

professors not qualified to proceed in his studies, they shall so report him to the board of directors, who, if they are of the same opinion with the professors, shall dismiss him from the Seminary.

Sect. 3. The hours of study and of recreation for the students shall be fixed by the professors, with the concurrence of the directors; and every student shall pay a strict regard to the rules established relative to this subject.

Sect. 4. Every student shall be obliged to write on such theological and other subjects, as may be prescribed to him by the professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month; in the second year, once in three weeks; in the third year, once in two weeks. Once a month each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students.

Sect. 5. Every student shall not only preserve an exemplary moral character, but shall be expected to treat his teachers with the greatest deference and respect, and all other persons with civility.

Sect. 6. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the professors and directors.

Sect. 7. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the professors shall take cognizance, and make the suitable allowance.

Sect. 8. Strict temperance in meat and drink is expected of every student, with cleanliness and neatness in his dress and habits; while all excessive expense in clothing is strictly prohibited.

Sect. 9. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz.—"Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the Gospel Ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the Seminary, while I shall continue a member of it."

Sect. 10. There shall be three vacations in the Seminary every year. The Spring vacation to continue six weeks; the Fall vacation six weeks; and the Winter vacation two weeks. The vacations to commence at such times as the Board of Directors shall deem most expedient.

ARTICLE VII.*

Of the Library.

Section 1. To obtain, ultimately, a complete theological Library, shall be considered as a leading object of the Institution.

Sect. 2. It shall be the duty of the directors to present to the General Assembly, a catalogue of the most necessary books for the commencement of a library, and recommend the purchase of such a number as the state of the funds will permit.

Sect. 3. It shall be the duty of the professors to procure and keep a large folio, to be denominated, *The Prospectus of a Catalogue of a Theological Library.* In this folio, divided into proper heads, each professor shall, at his pleasure, enter, in its proper place, the title of such books as he shall deliberately judge to be proper for the library. The board of directors, or the members of it individually, may do the same. From this folio it shall be the duty of the directors to select such books as they think most necessary, and as the sum appropriated for the current year will purchase, and recommend their purchase to the Assembly. The Assembly shall, annually, decide by vote, what sum of

* This article is laid over for the consideration of a future Assembly.

money, for the current year, shall be laid out in the purchase of books.

Sect. 4. A suitable room or apartment shall be assigned for the library. The shelves for the books shall be divided into compartments or alcoves; and if any one of them be filled, or nearly so, by a donor, his name shall be conspicuously placed over it.

Sect. 5. A librarian shall be appointed by the Assembly.

Sect. 6. No book shall be permitted, on any occasion, to be carried from the Seminary.

Sect. 7. A book of donations shall be carefully kept by the librarian, in which shall be entered, by him, the books given to the library, the time when, and the name of the donor.

Sect. 8. Regulations for the use of the library, not inconsistent with the provisions of this Article, shall be detailed in a system of by-laws, for that purpose; to be draughted by the first librarian, and occasionally modified and added to, as circumstances shall require, by his successors; which regulations, after being ratified by the board of directors, shall be authoritative.

ARTICLE VIII.

Of the Funds.

Sect. 1. The funds of the Institution shall be kept, at all times, entirely distinct and separate from all other

monies or funds whatsoever; and they shall be deposited in the hands of such corporation, or disposed of for safe keeping and improvement, in such other manner as the General Assembly shall direct.

Sect. 2. The board of directors shall, from time to time, as they may see proper, lay before the Assembly plans for the improvement of the funds, and propositions for the appropriation of such sums as they may think necessary for particular purposes.

Sect. 3. No money shall, at any time, be drawn from the funds, but by an appropriation and order of the Assembly for the purpose.

Sect. 4. A fair statement shall annually be laid before the Assembly, by the proper officer, of the amount of the funds belonging to the Seminary, of the items which constitute that amount, and of the expenditures in detail for the preceding year.

Sect. 5. The intentions and directions of testators or donors, in regard to monies, or other property, left, or given to the Seminary, shall, at all times, be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall, by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, or a fund or funds, destined for special purposes, said professorships, scholarships, or funds, shall forever afterwards be called and known by the name or names of those who founded or endowed them. And if any congregation,

presbytery, synod, or association, shall found a professorship or professorships, scholarship or scholarships, or a fund or funds, said professorship or professorships, scholarship or scholarships, fund or funds, shall forever afterwards be called or known by such name as the body founding them shall give.

Sect. 6. After supporting the professors, and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or diminish the expenses of those students who may need pecuniary aid, as well as to lessen, generally, the expense of a residence at the Seminary.

After adopting this Plan of the Seminary, the General Assembly which met in 1811, did little more than take measures for collecting Funds for the proposed Institution, by appointing a number of agents in all the Synods for that purpose; who were instructed to proceed with as little delay, and as much energy, as possible, and to report to the Assembly of the next year. They also appointed a Committee to confer with the Trustees of the College of *New-Jersey*, at *Princeton*, respecting any facilities and privileges which the said Trustees might be disposed to give to a Theological Seminary, if located in *Princeton*.

At the meeting of the next Assembly, in May, 1812, the location of the Seminary was fixed at *Princeton*, in

New-Jersey; a Board of Directors was elected; and the Reverend ARCHIBALD ALEXANDER, D. D. was appointed Professor of Didactic and Polemic Theology. On the last Tuesday of June, following, the Board of Directors held their first meeting, at *Princeton.* On the 12th day of August, of the same year, the Board of Directors met again, and Dr. *Alexander*, the Professor elect, was solemnly inaugurated, and entered on the duties of his office. The number of students at the opening of the Institution, on the day last mentioned, was *three.*

At the meeting of the Assembly, in May, 1813, the number of students had increased to *eight.* By this Assembly, the Reverend SAMUEL MILLER, D. D. was elected Professor of Ecclesiastical History and Church Government, and was inaugurated by the Board of Directors on the 29th of September following. By this Assembly also, the location of the Seminary in *Princeton*, which had been before temporary, was now made permanent.

The General Assembly which met in May, 1815, taking into consideration the great inconveniences resulting to the Institution from the want of suitable apartments for the recitations, and other exercises of the Seminary; and more especially the numerous privations, and even danger to their health, to which the students were subjected by the want of convenient places of lodging; determined to erect a Public Edifice in *Princeton*, which should contain all the public apartments in-

dispensably necessary for the present, and also lodging-rooms for the comfortable accommodation of the pupils. Accordingly, this Edifice was commenced in the autumn of that year; was first occupied by the Professors and students in the autumn of 1817, when about one half of the apartments were prepared for their reception; and is now nearly completed. This building is of stone; one hundred and fifty feet in length, fifty in breadth, and four stories high, including the basement story. It has been admired by all who have seen it, as a model of neat, and tasteful, and, at the same time, of plain, economical, and remarkably solid workmanship. Besides the apartments necessary for the Library, the Recitations, the Refectory establishment, and the accommodation of the Steward and his family, this Edifice will furnish lodgings, when finished, for about *eighty* pupils.

During the first year after the establishment of the Seminary, the Professor of Didactic and Polemic Theology, besides his own appropriate duties, discharged, as far as practicable, those also pertaining to the Professorship of Oriental and Biblical Literature. And on the appointment of a second Professor, in 1813, they divided the whole course of instruction, prescribed by the Plan of the Seminary, between them. But the Assembly which met in May, 1820, finding that the health of the Professor of Didactic and Polemic Theology, as well as his other duties, did not admit of his longer continuing to conduct the instruction in the Original Languages of

Scripture, resolved to authorize the Professors to appoint an Assistant Teacher of those Languages. And to this office, Mr. CHARLES HODGE, then a Licentiate, under the care of the Presbytery of *Philadelphia*, but since ordained to the work of the Gospel ministry, and a member of the Presbytery of *New Brunswick*, was soon afterwards accordingly appointed.

The following rules for regulating elections of Directors and Professors of the Seminary, were adopted by the General Assembly, in 1812.

1. "When the Assembly shall proceed to the election of *Directors* of the Theological Seminary, the Clerk shall call on the members severally, to nominate any number of persons, not exceeding the number to be elected, if he shall think it expedient to make any nomination.

2. "When the members have been severally called upon in the order of the roll, to make a nomination, agreeably to the above rule, the names of the persons nominated shall be immediately read by the Clerk for the information of the members, and on the day following the Assembly shall proceed to elect, by ballot, the whole number of Directors to be chosen.

3. "Two members shall be appointed to take an account of the votes given for the candidates nominated for Directors, and to report to the Assembly the number of

votes for each of the said candidates, who have a plurality of votes, who shall be declared duly elected:—but if the whole number to be elected, should not be elected, and two or more of the candidates should have an equal number of votes, then, in that case, the House shall proceed to elect from the nomination a sufficient number to complete the Board; and shall continue to vote in this manner, until the full number specified by the Constitution of the Seminary be completed.

4. " When the votes shall have been counted, and the requisite number of Directors shall have been elected, in the manner above specified, the Moderator shall announce to the Assembly the names of those persons who shall appear to have the highest number of votes, and are thus elected.

5. " Whenever a *Professor*, or *Professors* are to be elected, the Assembly, by a vote, shall determine the day when said election shall be held; which day shall be at least two days after the above determination has been made. Immediately after the vote fixing the day has passed, the Assembly shall have a season for special prayer, for direction in the choice. The election, in all cases, shall be made by ballot. The ballots having been counted by two members previously appointed, they shall report a statement of said votes to the Moderator; and in case there shall appear to be an equal number of votes for any two or more candidates, the Assembly shall proceed, either immediately, or at some subse-

quent period of their sessions, to a new election. The choice being made, it shall be announced to the Assembly by the Moderator."

The Theological Seminary, though located in *Princeton*, is altogether independent of the College, located in the same town, and separate from it. No officer of the one is, as such, an officer of the other. There is, in fact, no connexion whatever between the two Institutions, excepting what arises out of certain Articles of Agreement between the Trustees of the College, and the General Assembly, formed in 1812; in virtue of which the Theological students, for a short time, boarded at the Refectory, and lodged in some of the spare rooms of the College; and in consequence of which also, for about four years, the Lectures and Recitations of the Seminary were conducted in the public rooms of the College. Every thing of this kind, of course, terminated, when the Public Edifice of the Seminary was opened for the reception of its students. And of these articles, the only one of which the Theological Seminary has availed itself, for several years past, or is likely ever again to avail itself, is that which gives to the students of the Seminary the use of the College Library, which consists of about 7,000 volumes. This article is in the following words:—

"The Trustees grant to the Professors and Pupils of

the Theological Seminary, the free use of the College Library; subject to such rules as may be adopted for the preservation of the books, and the good order of the same."

There has been a slow, but steady, increase of the number of students in the Seminary, from the opening of the first session, until the present time. It began, as we have seen, with *three*. The number at present connected with it is nearly *eighty*. The whole number of students who have belonged to the Institution, from its commencement, including those now belonging to it, is 235. Of these, *eight* are deceased; nearly *one hundred* are, or have been, pastors of churches; *one* is a missionary among the heathen in *India*; *two* are missionaries among the heathen in our own country; several more have in view, and are preparing for, the same field of labour; at least *four* others have devoted themselves to foreign missionary service; and between *thirty* and *forty* have been, or are, engaged in missions in frontier and destitute settlements.

CHAPTER II.

COURSE OF STUDY IN THE SEMINARY.

Third Class, or First Year.

1. *The Original Languages of Scripture.* This is a principal object of attention, during the whole of the first year. The Teacher of Languages, employed by the Professors, with the permission of the General Assembly, conducts the instruction in this department.

2. *Biblical Criticism;* including *Critica Sacra*, or what relates to inquiries concerning the *true text* of Scripture; and *Hermeneutica Sacra*, or the principles of the interpretation of Scripture. By the Professor of Didactic and Polemic Theology.

3. *Sacred Chronology.*

4. *Sacred Geography.*

Both of which are passed over in a rapid and general manner, as preliminary to

5. *Biblical and Profane History connected.* In this department *Shuckford* and *Prideaux* are used, besides recommending other works, and delivering Lectures on particular subjects which occur in different parts of the course. By the Professor of Ecclesiastical History and Church Government.

6. *Jewish Antiquities, and Oriental Customs*; by the Professor of Didactic and Polemic Theology.

Second Class, or Second Year.

1. *Original Languages of Scripture*, continued. During the second year, one day in each week is appropriated to this department of study.

2. *Didactic Theology.* Two days in each week, during the whole of the second year, are devoted to this subject.

3. *Ecclesiastical History.* On this department of study, also, two days in each week are spent, through the whole of the second year.

First Class, or Third Year.

1. *Didactic Theology*,—continued and concluded.

2. *Polemic Theology.* This department is entered upon about the middle of the first session of the third year, and engages the attention of the class for about three months.

3. *Ecclesiastical History*—continued and closed.

4. *Church Government.*

5. *A course of Lectures on the Composition and Delivery of Sermons;* by the Professor of Ecclesiastical History and Church Government.

6. *A course of Lectures on the Pastoral care;* by the Professor of Didactic and Polemic Theology.

CHAPTER III.

The Funds of the Seminary.

On this subject it is humiliating to be obliged to make a statement, so little gratifying to the friends of the Seminary, and so little to the credit of the Church by which the Institution has been founded.

The whole *Permanent Fund* of the Seminary amounts only to $18,200.

The annual interest accruing on this fund, is about $1092.

In the mean time, the annual necessary expenses of the Institution amount to about $4,500.

So that the whole stated annual income of the Seminary, falls short of its stated annual expenditure, by about $3408.

And as the interest *only* of the permanent fund, by the conditions under which it was contributed, by the donors, can be used for the current expenses of the Institution; it is evident that not only its prosperity, but its *very existence*, from year to year, depends on the precarious contributions to what is called the *Contingent Fund* of the Seminary; a fund which is hardly ever sufficient for the current expenses; and for supplying the deficiency of which, it has been more than once necessary to make temporary loans. In this manner, with the ut-

most difficulty, and by pursuing a constant system of importunate *begging*, by congregational collection, &c. the Seminary has been *just kept from sinking*, ever since it was organized; and to the present hour it is supported by means, of the continuance of which, from one year to another, there is, humanly speaking, no certainty.

The amount of the *Student's Fund*, or the fund destined by its contributors to the support of indigent students, is $4,100.

The annual interest arising from this fund, which alone can be applied to the aid of students, is $246.

Resolutions have been adopted, and measures taken, for endowing *three* Professorships in the Seminary, viz.

One by the Synod of *North Carolina* and the Synod of *South Carolina* and *Georgia*, jointly. The requisite sum is engaged to be collected in *four years* from the annual meeting of the Synods in November, 1821. A small portion of the amount is already paid in.

One by the Synod of *Philadelphia*. No time is fixed for the completion of this engagement. A few small sums have been collected, within the bounds of the Synod, toward the object.

One by the Synod of *New York* and *New Jersey*. Some little progress has been made toward the completion of this endowment: but how soon the whole can be raised, is uncertain.

The following *Scholarships*, or separate funds, for the support of a student each, have been founded, viz.

*1. The *Le Roy* scholarship, } Both founded by Mrs.
*2. The *Banyar* scholarship, } *Martha Le Roy*, of *New York.*

*3. The *Lenox* scholarship, founded by *Robert Lenox*, Esquire, of *New York.*

4. The *Whitehead* scholarship, founded by *John Whitehead*, Esquire, of Burke County, *Georgia.*

5. The *Charleston Female* scholarship, founded by the Congregational and Presbyterian Female Association, of *Charleston*, S. C. for assisting in the education of pious youth for the Gospel ministry.

*6. ——— Founded by the *First Class* in the Seminary, for the year 1819.

*7. The *Nephew* scholarship, founded by *James Nephew*, Esquire, of M'Intosh county, *Georgia.*

*8. The *Woodhull* scholarship, founded by Mrs. *Hannah Woodhull*, of Brookhaven, Long Island.

Several other scholarships are in progress; and it is hoped that the requisite funds for their completion, will be collected in two or three years.

* With respect to the Scholarships marked thus, the principal or capital sum pledged, has not been actually paid into the hands of the Treasurer of the Trustees; but the *annual interest* is engaged to be punctually paid, until the principal shall be actually deposited.

CHAPTER IV.

The Wants of the Seminary.

Although this Institution has been in operation for more than nine years, yet a variety of circumstances have served to show that the public are very imperfectly informed of its situation. That its friends may be the better able to judge of its wants, and of the various ways in which the wealthy and the pious may contribute to its benefits, it may not be improper to exhibit in detail the following items, with a distinct explanation connected with each.

I. *The support of the Professors.*

This is mentioned first, because it is the most vital and indispensable part of the whole. A Theological Seminary without adequate Instructors, would, of course, be a name without a reality. It would be possible to get along—inconveniently and imperfectly, indeed; but still to get along, without public buildings, without a public library, and without funds for the support of students. But without Instructors, nothing, it is evident, in the form of a Seminary of learning, can be carried on at all. And it is equally evident, that capable Instructors can not be expected to quit other important stations, and devote themselves, for life, to this object, without some good prospect of a comfortable and per-

manent support. Yet it has been, for some time, a matter of wonder and regret to the friends of the Seminary, that it has been, for so many years a candidate for the favour of the religious public, without obtaining a single permanent and adequate endowment, for the support of even one Professor. Almost all other institutions of a similar kind have been built up by the large donations of liberal benefactors. Toward some of them there has been a liberality of this kind displayed, which reflects the highest honour on a number of distinguished individuals. The names of *Hollis* and *Boylston*, of *Hancock*, *Hersey* and *Erving*, designating so many different Professorships in the University of *Cambridge*, in *Massachusetts*, have long been monuments of splendid munificence, and will be transmitted with honour to the end of time. And in the Theological Seminary at *Andover*, the Professorships of *Christian Theology*, of *Sacred Rhetoric*, and of *Sacred Literature*, confer on the names of *Bartlett* and *Abbott*, of *Brown* and *Norris*, an illustrious immortality. But, while so much has been done, by Christian liberality, for other Institutions, it is a humiliating fact, that no individual has been hitherto found, in all our large and wealthy bounds, who has manifested a disposition to endow a single Professorship. Can the thought be admitted that there is less enlightened attachment to the Church of Christ, or less disposition to exercise munificence in the best of all causes, in the bosom of the Presbyterian church, than among our Congregational

brethren of New England? May we not rather hope, that the deficiency hitherto acknowledged and lamented, has been owing to a want of acquaintance with the necessities of the Institution, rather than to the want of a disposition to patronize it? May we not cherish the hope, that when the object is fairly presented, and the urgent necessities of the Seminary fully made known, there will also be found among Presbyterians an amount of Christian liberality and public spirit, commensurate with the demand for its exercise?

It will be observed, that the Plan of the Seminary provides, that "if any person or persons, not exceeding "three, shall, by will, or during his or their lives, "found or endow a Professorship or Professorships, said "Professorship or Professorships shall forever after-"wards be called and known by the name or names "of those who founded or endowed them." And in connection with this, the General Assembly of 1815, resolved, "that a sum *not less than twenty-five thousand* "*dollars* should be considered as requisite to endow a "Professorship."

It is true, as was before mentioned, that *North Carolina*, and the Synod of *South Carolina* and *Georgia*, have resolved *jointly* to endow a Professorship in this Seminary, and to have the requisite funds collected, in four years from last Autumn. And it is also true, that the Synod of *Philadelphia*, and the Synod of *New York* and *New Jersey*, have resolved to endow a Professorship each, in the same Institution. But when the ac-

tual completion of the design of the two latter Synods shall be effected, is very uncertain. In the mean time the Seminary is *struggling for existence*, and it is hardly known, from one quarter to another, how the salaries of the Professors can be paid. These Synodical movements, then, do by no means, surpersede the necessity of individual munificence. Nay, such munificence is immediately and urgently needed, in order to prevent the Institution from being cramped and embarrassed to a degree at once discouraging, and deeply injurious to its usefulness.

Wealthy individuals, by coming forward and endowing one or more Professorships themselves, may not only endear their names to Christians of the most distant posterity; but may also render it unnecessary for the Synods to collect monies for the accomplishment of their purpose from the poor as well as the rich, within their respective bounds. Or, those whose pecuniary means do not allow of so large an enterprize, may, by throwing in a few hundreds, or a few thousands, into the Synodical appropriations for this purpose, happily assist in expediting the attainment of their object.

It has been already intimated, that the support of the two Professors already appointed, is precarious and uncertain. But this is not all. There is an urgent demand for a *third* Professor. Indeed the best interests of the Seminary will be very imperfectly provided for, until this addition to the number of the Professors shall

be made. But whence is the support of such an additional officer to be drawn? The individual or individuals who should provide a permanent fund for this purpose, would render a most essential service to this School of the Prophets, and it is hoped, contribute to the promotion of pure and undefiled religion in our land.

The General Assembly engage to find a house for each Professor. This, in Princeton, it is not easy to do, unless by purchasing or building. The house now occupied by the Professor of Didactic and Polemic Theology, was erected chiefly by the donations of pious individuals, appropriated by them specially for that object. If a Professor of Oriental and Biblical Literature should be appointed at no great distance of time, it would be desirable to have a comfortable dwelling house for his use. And if any individual, or individuals should think proper to direct their liberality in this channel, it would be conferring an important favour on the Institution.

II. *The support of Students.*

A number of the Students belonging to the Seminary, are unable to provide the means of their own support; and unless these means were furnished from other sources, would be obliged to withdraw from the Institution, and from all the advantages which it affords. This generally has been, and is now, the case with about one third of the whole number. But, after

all that has been done in this way, many pious and promising young men, in different parts of our Church, who desired to come to the Seminary, have been prevented from enjoying the privilege, because no encouragement to hope for support, even in part, could be held out to them; and in some cases, it is feared, the Church has been altogether deprived of the services of precious youth, who might have adorned her ministry, but who saw no door open for pursuing the studies necessary to qualify them for the sacred office.

It is of the utmost importance, then, that funds be furnished for the support of indigent students; for the entire support of those who need it, and for the partial aid of those whose circumstances are straitened. Indeed the Seminary can not be considered as accomplishing all that it is intended to accomplish, until it shall be able freely to open its doors to all the youth of piety and talent, who may desire the holy ministry; affording gratuitous instruction to all without exception, and gratuitous boarding to all who may need such assistance.

For this purpose, it will be observed, that the Plan of the Seminary provides for the endowment of *Scholarships*, that is, devoting a principal sum, the interest of which shall be sacredly applied, forever, to the support of an indigent student. These *Scholarships*, it is further provided, shall forever bear the name of their founders respectively. A number of Scholarships have been already founded, by distinguished friends of the

Seminary, as has been seen in a preceding chapter; and it is earnestly hoped that their number will be increased. Can a Christian of wealth and public spirit devote a portion of his property to a more interesting purpose? While so much pains and expense are bestowed on sending the *Bible*, in all languages, to every part of the world; can it be forgotten that the LIVING TEACHER is an appointment of God, for converting the nations, no less important than the written word? And can any one who has eyes to see, and ears to hear, fail of knowing, that while *Bibles* are multiplying rapidly, there is NOT a corresponding multiplication of *Ministers of the cross*? Is it not an object, then, worthy of the best efforts of every believer in Christ, to do all in his power to add to their number? And how can he do it better than by founding Scholarships in Theological Seminaries? To establish a fund for the education of one minister of the Gospel after another, in an unbroken succession, perhaps to the end of time, is surely one of the most desirable achievements of Christian charity which a pious mind can easily contemplate. Perhaps there is no other object to which such a sum can be appropriated, that will be likely so extensively to promote the glory of God, the good of souls, and the eternal reward of the pious donor.

The General Assembly have determined, that a sum *not less than two thousand and five hundred dollars* shall be considered as requisite to endow a *Scholarship*. It

is evident, however, that the annual interest of $2,500, especially at the present low rate of interest, is not sufficient for the support of any young man, in a Theological Seminary, even in the most economical manner. It is desirable, therefore, that a few Scholarships of higher amount, say of $3,000 and $3,500 be established. For while some Students are able to furnish *a part* of what is necessary for their own support, others are totally destitute, and of course, must be furnished with a *full support*, if any.

The greater part, however, of the support which has been hitherto furnished to indigent Students, in this Institution, has been derived from the contributions of FEMALE CENT SOCIETIES, in different parts of our Church. It is highly gratifying, and nothing more than justice, to state, that by the liberality of pious females, *sixteen students*, in the course of a single year, have been either in whole, or in part, supported in the prosecution of their studies. It is very much to be wished, not only that the Societies already formed, may be maintained and extended; but also that new ones may be formed, in those portions of the Church in which nothing of the kind has been done. A few pious females, by associating, and contributing annually two or three dollars each, may become the happy instruments of furnishing funds which will nearly, if not entirely, carry through the Seminary, a youth, who may be long an eminent herald of the cross, and a means of blessing to thousands.

The funds furnished by the Female Cent Societies, have been generally transmitted to the Professors, and placed at their disposal. Of the manner in which they are appropriated, an exact report is annually made by the Professors, to the Board of Directors: And an account of the monies received from the several Cent Societies, and from other similar sources, for the same purpose, is published, in the annual report of the Board for the information of the Churches.

III. *The purchase of an adequate Library.*

A good Library is an article of great importance in a Theological Seminary. Without it, Students are subjected to privations and embarrassments of the most serious kind, at every step of their course. The library at present possessed by the Seminary, is very small and imperfect. It contains comparatively few of the books which are most indispensable to Theological Students. And of the few valuable ones which it does contain, there are, in most cases, only *single copies*. Whereas, with respect to a number of works, which are either used as class-books, or recommended, in the course of the lectures, to the perusal of all the Students, it is highly desirable, and indeed almost indispensable, that there should be *a considerable number of copies*. The friends of the Seminary, in every part of the United States, are respectfully informed, that donations in Books, of almost every kind, relating to Theology, or the auxiliary branches of knowledge, will be gratefully

received. The Institution, however, *especially* needs *Hebrew Bibles* and *Greek Testaments;* works on *Biblical criticism;* approved *Lexicons;* works on *Systematic Theology*, in all languages; works on *Ecclesiastical History* and *Church Government;* and, in short, all those books which are immediately or remotely connected with the actual studies of the Institution.

But, besides donations in books, any friend of the Seminary disposed to contribute to its aid, may, if he think proper, direct, that whatever monies he shall contribute, be devoted to the increase of the Library. He may even direct in the purchase of what particular works it shall be expended.

The apartment in the public edifice, destined for the Library, is entirely too small for the reception of such a collection as every Theological Seminary ought to possess. Nor is this all: an extensive and valuable Library ought never to be deposited in any other than a *fire-proof* building. It is exceedingly desirable, therefore, that some individual or individuals, friendly to the Seminary, should erect a suitable building, for the reception of a large library, within a few feet of the main edifice, and constructed as nearly as possible upon the principle of being proof against fire, while it should admit of being comfortably warmed. The destruction of the greater part of the Library of Princeton College, by the memorable fire which consumed the public edifice of that Institution, in 1802, furnished a very instructive admonition on this subject.

CHAPTER V.

Expenses of the Seminary.

The *necessary* expenses of a Student in this Institution, may be computed as follows, viz.

Boarding, say 40 weeks, at $2 per week	$80 00
Room-rent, for each Student	15 00
Fire-wood	12 00
Washing	12 00
Candles, stationary, incidental expenses, &c.	20 00
	$139 00

The expenses of necessary *clothing*, *books*, *travelling*, &c. are, of course, excluded from this statement; and, indeed, they vary so much with different individuals, that no general estimate respecting them, could be useful.

Of the foregoing items, the Boarding and Room-rent, for each session, are always required by law to be paid *in advance*, before the Student can take his place, or recite in any class. The winter session being more than double the length of the summer session, the sums necessary to be *advanced* at the commencement of each, may, in general, be estimated as follows, viz.

Winter session	$64
Summer session	$31

CHAPTER VI.

BYE-LAWS, AND INTERNAL REGULATIONS OF THE SEMINARY.

I.

Rules of Decorum, Order and Duty for the Students.

1. It shall be the duty of every Student to attend *punctually* at the hour appointed for each recitation or lecture to begin.

2. Every student who shall be absent, without leave, from the recitation or lecture of any Professor, shall assign to such Professor, in writing, the reason of his absence.

3. It shall be the duty of every Student, when, in the course of recitation, he shall be addressed by the Professor, to rise, and remain standing, while he is answering the questions, or performing the part assigned him; unless the Professor shall particularly request him to remain seated.

4. If any Student desire to obtain leave of absence, if he contemplates absence from only one recitation or lecture, it shall be his duty to apply only to the Professor who is to conduct the recitation or lecture in question. But if it be his wish to be absent from two or more recitations, it shall then be his duty to apply to both Professors for leave of absence.

5. No *conversation* shall be allowed during any recitation or lecture, nor any *reading*, excepting that which

relates immediately to the subject of the lecture. This rule, however, shall not be considered as prohibiting any pertinent questions which any Student may be disposed to ask respecting the subject at any time under consideration.

II.

Rules for the regulation of the Students in the edifice of the Theological Seminary, enacted by the Board of Directors, at their session in September, 1817.

1. Morning and evening Prayers shall be attended by the Students of the Seminary, at the same hour as in the College.

2. In conducting the devotions of the morning, the Students of the *First class* shall preside in rotation, except when one of the Professors is present.

3. Evening prayers shall be regularly attended by one of the Professors.

4. It shall be left to the Professors to accompany prayer with such other exercises as to them may seem proper.

5. From morning prayers until breakfast; from 9 o'clock until 12; and from 2 o'clock, P. M. until 5, shall be hours of study.

6. In the hours of study, the Students shall not be unnecessarily absent from their respective rooms; nor shall there be any passing from room to room, unless on special business.

7. It shall be the duty of the Students to preserve their rooms neat and clean, and carefully to avoid defacing or injuring any part of the edifice.

8. All unnecessary noise within the edifice, is prohibited at all times, but especially in the hours of study.

9. It shall be the duty of each Student to spend some portion of each day in wholesome exercise.

10. The Professors shall have a general power to preserve order and decorum in the house; to inspect the rooms of the Students; to appoint monitors or censors; to direct and govern any person or persons, who may be employed as servants in the house; and to dismiss the same, whenever they shall judge it proper.

11. It shall also belong to the Professors to prescribe rules for the preservation of order and decorum in the attendance of the students at their meals.

12. The students shall, at all times, treat the Steward of the Seminary with respect; and they shall not, on any occasion, infringe on the regulations which, with the approbation of the Professors, he may make for the government of the servants, or of the Refectory, or kitchen.

12. It shall be the duty of the Professors of the Seminary to enforce these rules; and to exercise such discipline, in case of an infringement of any of them, as to them may seem proper; not inconsistent with the Constitution of the Seminary.

III.

Rules for the regulation of the Students in the Dining-Room—Enacted, November, 1817.

1. The students shall, at the proper signal, assemble

in the Dining-room, in as quiet and orderly a manner as possible.

2. A member of the *First Class*, in alphabetical order, shall preside at each meal. The presiding student shall ask a blessing, and shall call upon any other whom he may think proper, to return thanks.

3. The members of each Class, as far as circumstances will admit, shall sit together at table.

IV.

Regulations adopted by the Board of Directors, May, 1820.

No student shall board out of the Seminary except for the following reasons:—

1. Where rooms can not be furnished to the whole number of pupils; then the surplussage may board out.

2. When the health of a student seriously requires that he should live out of the edifice.

3. Students belonging to families residing in the town, or vicinity, shall not be required to board in the Seminary; nor those who are tutors in the College, or have to teach in private families or Academies for their support.

On these items, severally, the Faculty of the Seminary, exercising a sound discretion, are to be the only judges.

V.

Regulations adopted by the Board of Directors, in September, 1820, and amended in May, 1821.

Resolved, That all the students of this Seminary shall be required, at the commencement of each session, to *pay*, or satisfactorily to *secure*, the full amount of the charges for boarding and room-rent for the said session. The charge for board, shall be paid to the Steward; and the room-rent to the Treasurer of the Board of Directors: and every student shall produce the Treasurer's receipt for the said room-rent, and the Steward's receipt, or written acknowledgment of being satisfied, for the board, before he shall be admitted to a recitation in the Seminary.

Resolved, That the Professors shall withhold an honourable discharge from such students as are about leaving the Seminary, and may be in debt for room-rent, until such debts are discharged.

CHAPTER VII.

VOLUNTARY SOCIETIES FORMED BY THE STUDENTS OF THE SEMINARY, FOR THEIR IMPROVEMENT IN KNOWLEDGE AND PIETY.

1. *The Theological Society.*

This Society embraces all the students in the Semi-

nary, together with such Ministers and Licentiates as reside in the neighbourhood, and may find it convenient to attend.

It meets twice in each week; on *Tuesday* and *Friday* evenings. On *Tuesday* evenings, the exercises consist in delivering Orations from memory by the students. Every Oration, immediately after its close, is freely criticised. In these criticisms the students are all at liberty to partake; and the Professors make their remarks last. This exercise is intended to fulfil that part of section 4, art. VI. of the Plan of the Seminary, which requires "each student, once a month, to commit "to memory a piece of his own composition, and pro- "nounce it in public, before the Professors and Stu- "dents."

On *Friday* evenings, the exercises are, *Debates*, on select subjects previously assigned, relating to Theology, Casuistry, Ecclesiastical History, Church Government, Morals, &c.: and also *Essays* on particular passages of Scripture. The subjects of debate, and the passages of Scripture are assigned by the presiding Professor; and the Professors preside alternately in the Society.

2. *The Society for improvement in the Composition and Delivery of Sermons.*

This Society is chiefly composed of such members of the Seminary as have entered on the *third* or *last* year of their course. It meets once a week; and at every meeting, two complete Sermons are delivered, *memoriter*,

by two students, appointed for that purpose, in alphabetical order. These sermons are fully criticised, as to their matter, style, delivery, &c. by all the members of the Society. The Professors make their remarks at the close; commenting, as they find occasion, not only on the substance and form of the discourse delivered; but also on the criticisms which have previously been made upon it. In this society, as in the preceding, the Professors preside, and occupy the chair alternately.

3. *Society for Improvement in Biblical Literature.*

This Society meets every Monday evening, with the exception of the first Monday evening of each month, when it gives way to the Monthly Prayer Meeting. The exercises consist, in giving an exact translation of select portions of Scripture, assigned by the President, together with critical analyses, and remarks, and also practical observations, on the same. This exercise is performed by each member, in alphabetical order; and his performance is subject to the criticism of all present. At each meeting also, in addition to the above mentioned critical exercise, a student, in alphabetical order, is directed by the President, to bring in an Essay, or Dissertation, on some subject connected with Biblical Literature. This is a select society. Members of any of the classes may be received into it by election. The Professors, and some others, are honorary members. The Assistant Teacher of the Original Languages of Scripture, is the standing President of this Society.

4. *The Society of Inquiry respecting Missions, and the State of Religion.*

This Society was instituted soon after the establishment of the Seminary, and has been ever since growing in interest and importance. It meets, statedly, once a month, as well as sometimes on special occasions. Its exercises are, *Debates* on subjects connected with the propagation of the Gospel; *Reports* on the State of Religion in different parts of the world; *Biographical Sketches* of distinguished Missionaries, or of their own deceased members, &c. Its object is, to store the minds of its members with knowledge on Missionary subjects; to ascertain the situation and wants of destitute regions of the world, and the best means of spreading the Gospel among them; and to enkindle and cherish the spirit of Missions in their own souls. This Society chooses its officers from among its ordinary members. The Professors, and the Teacher of the Original Languages of Scripture, are honorary members. All the Reports, Biographical Sketches, &c. brought into the Society, are carefully transcribed on paper of uniform size, and preserved; and the Society has commenced the formation of a *Missionary Library*, chiefly from donations, which is every year becoming more valuable.

CHAPTER VIII.

A

CATALOGUE

OF

THOSE WHO HAVE BEEN MEMBERS

OF THE

THEOLOGICAL SEMINARY,

AND

A LIST

OF THE PRESENT OFFICERS AND STUDENTS.

NOTE.—The year placed over the names, is that in which the students entered the Seminary.

The columns at the right hand of the page denote the respective Colleges at which the students graduated, and the term of their residence at the Seminary.

The following is an explanation of the abbreviations in the left hand column.

N. H. denotes	Nassau Hall, N. J.
U. C.	Union College, N. Y.
C. C.	Columbian College, do.
Y. C.	Yale College, Conn.
Wms. C.	Williams College, Mass.
Q. C.	Queen's College, N. J.
U. N. C.	University of N. Carolina, N. C.
Dart. C.	Dartmouth College, N. H
M. C.	Middlebury College, Vt.
U. P.	University of Pennsylvania, Pa.
H. S. C.	Hampden Sidney College, Va.
T. U.	Transylvania University, Ky.
J. C.	Jefferson College, Pa.
D. C.	Dickinson College, do.
C. S. C.	College of South-Carolina, S. C.
W. C.	Washington College, Pa.
W. C. V.	Washington College of Virginia, Va.
U. O.	University of Ohio, Ohio.
H. C.	Hamilton College, N. Y.
U. V.	University of Vermont. Vt.

The names of those who are deceased, are marked with an asterisk.

NAMES.	Graduated	Resided at the Seminary. Y.	M.
1812.			
n Blain, - -	U. C.	2	4
Blatchford, -	do.	2	7
overt, jun. - -	C. C.	3	
ett J. F. Huntington,	Y. C.	3	
n A. M'Dowell, -	N. H.	1	
H. Parmele, -	Y. C.	2	6
ıin F. Stanton, -	U. C.	2	10
R. Weed, - -	do.	3	
Wood, - -	do.	2	10
1813.			
arnard, - -	U. C.	3	
s Booth, - -	do.		10
; Camp, - -	do.	2	6
Cruikshanks, -	Y. C.	2	3
'. Edgar, - -	——	2	6
Green, - -	Q. C.	2	6
n Hooper, - -	U. N. C.		6
l B. How, - -	U. P.		6
Oliphant, - -	U. C.		6
l Robertson, -	Wms. C.	2	2
oss, - - -	M. C.	2	6
as C. Searle, -	Dart. C.	2	
ı Smith, - -	M. C.	2	
Talmage, - -	N. H.	2	6
ıs Wilbur, - -	do.	3	
1814.			
Andrews, - -	J. C.	2	
s B. Balch, -	N. H.	2	4
ah Chamberlain, -	D. C.	3	
'. Crow, - -	——		10
G. Fairchild, -	N. H.	2	3
: W. Gale, - -	U. C.	1	4
let W. Gilbert, -	do.	2	3
ıs C. Henry, -	M. C.	1	6

NAMES.	Graduated.	Resided at t Seminary. Y.	M.
1814.			
Abner W. Kilpatrick, -	H. S. C.		3
James H. Mills, - -	W. C.	2	6
David Montfort, - -	——	2	4
John Monteith, - -	J. C.	2	
Silas Pratt, - -	U. C.	1	9
Elisha P. Swift, - -	Wms. C.	2	
Charles Webster, - -	U. C.	3	
1815.			
Thomas Alexander, N. Car.	——		10
Eleazar S. Barrows, -	M. C.	1	3
Thomas J. Biggs, -	N. H.	1	6
Samuel S. Davis, - -	M. C.	3	
Levin I. Gillis, - -	N. H.	1	6
Samuel L. Graham, -	W. C. V.	3	
Symmes C. Henry, -	N. H.	2	5
Robert H. James, - -	C. S. C.	2	
Gideon N. Judd, - -	U. C.	1	8
Isaac Kellar, - -	W. C.	2	6
*Sylvester Larned, -	M. C.	1	8
Benjamin. I. Lowe, -	N. H.	3	
*William M'Farlane, -	D. C.	2	6
Gilbert Morgan, - -	U. C.	3	
Nicholas Patterson, -	N. H.	2	3
Isaac W. Platt, - -	N. H.	3	
Reuben Post, - -	M. C.	3	
Benjamin W. Richards, -	N. H.	1	1
Ravaud K. Rodgers, -	N. H.	3	
Charles S. Stewart, -	N. H.	3	
Salmon Strong, - -	W. C.	3	
James S. Woods, - -	D. C.	2	10
1816.			
James C. Barnes, - -	——	2	
George S. Boardman, -	U. C.	3	
Norris Bull, - -	Y. C.	1	6

NAMES.	Graduated.	Resided at the Seminary. Y.	M.
1816.			
mbrance Chamberlain,	M. C.	3	
am Chester, - -	U. C.	1	6
ster Eaton, - -	W. C.	1	6
t Glenn, - -	T. U.	2	
Goldsmith, - -	N. H.	3	
W. Grier, - -	D, C.		6
Harrison, - -	N. H.	1	
es Hodge, - -	N. H.	3	
S. Hoyt, - -	M. C.	1	1
am James, - -	N. H.	2	
Johns, - -	ditto	2	
ı D. Lane, - -	U. C.	3	
am Moderwell, -	W. C.	2	2
am Nevins, - -	Y. C.	3	
ı S. Newbold, -	N. H.	1	6
om Peters, - -	Dart. C.	2	6
ew W. Poage, -	W. C.		9
han Price, - -	N. H.		6
ıen Saunders, -	ditto	1	3
am D. Snodgrass, -	W. C.	2	2
am B. Sprague, -	Y. C.	2	4
ıas S. Wickes, -	ditto	2	4
y Woodward, -	Dart. C.	2	
1817.			
am B. Barton, -	N. H.	3	
nas Boies, - -	W. C.	1	5
V. Caruthers, -	N. H.	3	
hras Chapman, -	Y. C.	1	9
R. Coe, - -	U. C.	3	
W. Crane, - -	N. H.	1	
amin Gildersleve, -	M. C.		7
ıel D. Hatch, -	U. N. C.	2	3
s Hunter, - -	U. C.	2	2
uel F. Leake, -	N. H.	1	10

NAMES.	Graduated.	Resided at the Seminary. Y.	M.
1817.			
David M. Magie, - -	N. H.	3	
Charles P. M'Ilvaine, -	ditto	1	11
Nicholson R. Morgan, -	ditto	2	10
Azariah G. Orton, -	Wms. C.	3	
David H. Philips, - -	——	1	11
John J. Pierce, - -	N. H.	3	
Adams W. Platt, - -	U. C.	3	
Henry Safford, - -	Dart. C.	3	
Joseph Smith, - -	J. C.	1	5
Constant Southworth, -	M. C.	1	2
John H. Van Court, -	N. H.	3	
*Job P. Vinal, - -	U. C.	1	6
William C. Woodbridge,	Y. C.		6
1818.			
Thomas Alexander, Ky. -	——	3	
William J. Armstrong, -	N. H.		5
Amzi Babbit, - -	ditto		5
Isaac Bard, - - -	——	2	2
William C. Blair, - -	J. C.	2	8
Nathaniel Conkling, -	N. H.	2	8
Joseph P. Cunningham, -	T. U.	3	
Joshua N. Danforth, -	Wms. C.	2	7
Austin Dickinson, - -	Dart. C.		3
Joseph Estabrook, - -	ditto	1	2
Charles Fitch, - -	Wms. C.	2	10
William H. Foote, -	Y. C.		6
Thompson S. Harris, -	N. H.	3	
William Henderson, -	——	3	
James V. Henry, - -	N. H.	3	
John Hudson, - -	T. U.	In the Sem'y	
Daniel B. Johnson, -	N. H.	3	
Robert A. Lapsley, -	——	3	
Thomas Lounsbury, -	U. C.	1	6
Luke Lyons, - -	——	3	

NAMES.	Graduated.	Resided at the Seminary. Y.	M.
1818.			
John Maclean, - -	N. H.	In the Sem'y	
Francis M'Farland, -	W. C.	1	10
Howard Malcom, -	——	1	4
Joshua Moore, - -	J. C.	3	
Andrew O. Patterson, -	W. C.		11
Henry Perkins, - -	U. O.	2	2
Horace S. Pratt, - -	Y. C.	2	6
Henry L. Rice, - -	——	3	
Samuel S. Schmucker, -	U. P.	1	7
William Scott, - -	——	2	6
James Smith, - -	D. C.	2	1
Thomas M. Strong, -	C. C.	1	7
Andrew Todd, - -	J. C.	3	
William C. Warfield, -	——	1	10
Daniel Waterbery, -	U. C.	3	
James Williamson, -	W. C.	1	10
Benjamin B. Wisner, -	U. C.	2	
1819.			
James Baber, - -	——	1	5
Robert Baird, - -	J. C.	In the Sem'y	
Charles C. Beatty, -	N. H.	do.	
William Q. Beatty, -	W. C.	1	8
Artemas Bishop, - -	U. C.	In the Sem'y	
Alfred Chester, - -	Y. C.	2	
Samuel F. Darrach -	N. H.	1	7
James Douglass, - -	——	In the Sem'y	
Orson Douglass, - -	M C.	2	2
Edwin Downer, - -	N. H	In the Sem'y	
Moses T. Harris, - -	——	do.	
Charles J. Hinsdale, -	Y. C.	1	7
Abraham B. Hutton, -	U. C.	In the Sem'y	
James L. Marshall, -	——	do.	
Alexander M'Farlane, -	U. C.	1	9
James M'Vean, - -	do.	2	

NAMES.	Graduated.	Resided in the Seminary. Y. M.
1819.		
Benjamin Ogden, - -	N. H.	2
James M. Olmsted, -	U. C.	In the Sem'y
Michael Osborn, - -	——	ditto
Theophilus Parvin, -	U. P.	2
William Patton, - -	M. C.	5
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1820.		
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John Blatchford, - -	U. C.	ditto
John Breckinridge, -	N. H.	ditto
George Bush, - -	Dart. C.	ditto
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John Knox, - -	——	In the Sem'y
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Nathaniel A. Pratt, -	Y. C.	ditto
Robert Roy, - -	——	ditto
Joseph Sanford, - -	U. C.	ditto

NAMES.	Graduated.	Resided at the Seminary. Y. M.
1820.		
lin G. Smith, -	M. C.	now absent
e W. L. Smith, -	U. C.	ditto
e Stebbins, - -	do.	In the Sem'y
l Young, - -	do.	ditto
1821.		
el Bates, - -		2
on Benedict, -	Y. C.	In the Sem'y
is Bowman, -	U. V.	ditto
ıder Campbell, -	J. C.	ditto
ı S. Christmas, -	W. C.	ditto
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Chestney, jun. -	——	ditto
ım F. Curry, -	——	ditto
Duffield, - -	——	ditto
e Dunham, - -		now absent
ose Edson, - -	——	In the Sem'y
Francis, - -	M. C.	ditto
rd E. Gregory, -	——	ditto
P. Grosvenor, -	Dart. C	In the Sem'y
way W. Hunt, jun.	N. H.	ditto
h Hurlbut, - -	Y. C.	ditto
ı B. Hyndshaw, -	N. H.	ditto
ı H. Johnston, -	H. C.	ditto
ı Kerr, - -	——	ditto
ım G. Krebs, -	N. H.	ditto
V. S. Lansing, -	H. C.	ditto
el Lawrence, -	——	ditto
r G. Ludlow, -	——	ditto
l M'Kinney, -	J. C.	ditto
J. Morrison, -	U. N. C.	ditto
h Myers, - -	U. C.	ditto
el A. Penick, -	H. S. C.	ditto
el P. Pressley, -	T. U.	ditto
G. Rannells, -	N. H.	ditto

NAMES.	Graduated.	Resided at the Seminary. Y. M.
1821.		
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Moses C. Searle, - -	N. H.	ditto
George A. Smith, -	N. H.	ditto
Joseph Trimble, - -	J. C.	ditto
Theodore D. Woolsey, -	Y. C.	ditto
John Young, jun. - -	U C.	ditto
1822.		
Gilbert Crawford, -	——	ditto
Hugh Caldwell. - -	H. S. C.	ditto

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Deceased 9.

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*Deceased

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†Franklin G. Smith	Benson, Vert.
Alexander Williamson	New-Ville, Pa.
Hugh Wilson	Iredell Co. N. C.

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John Blatchford	Lansingburgh, N. Y.
Francis Bowman	Westford, Vt.

†Now absent.

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nius Crosby	Montgomery, N. Y.
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es C. Darling	New-Haven, Conn.
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en Frontis	Raleigh, N. C.
l W. Goodman	Bolton, N. Y.
rd E. Gregory	Sandlake, N. Y.
Pitt Grosvenor	Brookfield, Mass.
rd R. Hall	Philadelphia, Pa.
s G. Hamner	Charlotte Co. Va.
way W. Hunt, jun.	Hunterdon Co. N. J.
H. Kennedy	Cumberland, Md.
Knox	Loudon, Va.
el Lawrence	Philadelphia, Pa.
s G. M'Neely	Gettysburgh, Pa.
Peebles	Shippensburgh, Pa.
niel A. Pratt	Saybrook, Conn.
t Roy	Warwick, N. Y.
h Sanford	New-York, N. Y.
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e Stebbins	Goshen, N. Y.
h Trimble	Cumberland Co. Penn.
l Young	Walkill, N. Y.

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on Benedict	Bridgeport, Conn
rt Crawford	Cherry Valley.
nder Campbell	Warren, Penn.

Now absent.

NAMES.	RESIDENCE.
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†George Dunham	Berlin, Conn.
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George A. Smith	Alexandria, D. C.
Theodore D. Woolsey	New York, N. Y.
John Young, jun.	Springfield, N. Y.

† Now absent.

First Class,	21
Second Class,	29
Third Class,	26
Total,	76*
Absent,	4

* Besides the number included in the above list, there are four other students resident in the Seminary, and pursuing their studies, but not in regular connection with any Class. One of these has gone through a course of three years in the Seminary; and the other three have already attended to the studies of the *second* and *third* years. Of course, there are *eighty* connected with the institution.

LIST OF STUDIES IN THE SEMINARY.

Third Class or first Year.

Original languages of Scripture—Sacred Cronology—Sacred Geography—Biblical and Profane History connected—Jewish Antiquities, and Exegetical Theology.

Second Class or Second Year.

Biblical Criticism—Didactic Theology—Ecclesiastical History, and Hebrew Language continued.

First Class or Third Year.

Didactic Theology continued—Polemic Theology—Ecclesiastical History continued—Church Government—Composition and delivery of Sermons—and the Pastoral Care.

N. B. As the course above stated always commences in the fall, that, is of course considered the most favourable time for students to enter the Seminary.

There are two vacations in the Seminary, of six weeks continuance each. The first commencing on the Wednesday proceding the third Thursday of May; and the second, on the last Wednesday of September in each year.

CHAPTER IX.

Of Vacations in the Seminary; and of several other Miscellaneous Particulars.

The Spring vacation commences on the Monday immediately preceding the third Thursday of May; and continues six weeks; the vacation in the Autumn commences on the Monday preceding the last Wednesday in September, and continues six weeks. The Winter vacation, of two weeks, is generally made to fall as nearly as convenience will permit, about the middle of the Winter Session.

Students may enter the Seminary at any time. But, as a new class is always formed at the commencement of each Winter Session, which is early in November, and the course of instruction then begins, it is evident, that those who mean to go through a complete course, will enter most advantageously in the Fall. It is also highly important that students enter *punctually* at the beginning of the Session. In studying the elements of several branches of knowledge, and especially of the Hebrew language, the student who enters a week, or even two or three days, behind the class which he joins, not only subjects his instructor to some inconvenience, but incurs himself a still more serious disadvantage. No student who means to avail himself of every privilege connected with this Institution, ought ever to allow himself to be

absent an hour after the commencement of any session, and especially of that in which he begins his connection with the Seminary.

The *Testimonials* to be produced by every applicant for admission into the Seminary, are specified in the Plan, in the following words—"Every student applying for "admission, shall produce satisfactory testimonials that "he possesses good natural talents, and is of a prudent "and discreet deportment; that he is in full communion "with some regular Church; that he has passed through "a regular course of academical study; or, wanting this, "he shall submit himself to an examination in regard to "the branches of literature taught in such a course."

Students who have been received by Presbyteries, and are on trial before them for licensure, on producing regular testimonials from such Presbyteries, certifying these facts, and also certifying that they have passed, to the satisfaction of the Presbyteries, their trials on *College studies*—are admitted into the Seminary of course.

CHAPTER X.

Forms of a bequest of personal property, and a devise of real estate to the Theological Seminary.

IN CASES OF PERSONAL PROPERTY.

I give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United

States of America, and to their Successors and Assigns, the sum of or shares in the Bank of (*or any other personal property, as the case may be*) to be applied to the use of the Theological Seminary of said Church, and now located at Princeton, in the state of New-Jersey; or, to the support of students in indigent circumstances in said Seminary; *or, to such other uses as the testator may think proper to express.*

IN CASES OF REAL ESTATE.

I give and devise to the Trustees, &c. (*as above*) all that tract or lot of land or tenement, messuage or ot her real estate, (*as the cause may be*) situate in, &c. for the use, &c. (*as above.*)

The above forms may be used by a testator residing in the state of Pennsylvania, where the Trustees of the General Assembly have been incorporated; but in the other states of the union the following forms are recommended, viz:

IN CASES OF REAL ESTATE.

I give and devise unto A, B, & C,* and the survivors and survivor of them, and the heirs of such survivors, (*describe the real estate*) for the use of, and in trust for, the directors of the Theological Seminary of the Presbyterian Church of the United States, now located at Princeton, in the state of New-Jersey.

* The testator may appoint but one or two trustees, if he thinks proper.

I give and bequeath, (*as above, excepting instead of* "the heirs of such survivor," *say,*) *the* executors, administrators and assigns of such survivor.

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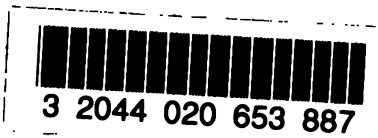

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